

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOL. III.

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CONDITIONS.

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BIOGRAPHY.

From the American Baptist Magazine.

MEMOIR OF THE REV. THOMAS BALDWIN, D. D.

Late Pastor of the Second Baptist Church in Boston.

Continued from page 2.

In our last Number we brought the Memoir to the time of Doctor Baldwin's arrival in Boston. We shall proceed with the events connected with his settlement in this city.

Dr. Baldwin, as we have related, preached his first sermon on probation in the church of which he afterwards became the pastor, July 4, 1790. In the beginning of August, some indications of a revival began to appear in the congregation. These daily increased, until a very considerable number were heard with deep solemnity to inquire, What shall we do to be saved? The interest excited by his public labours was very general; and on the 22d of August the Church and Society, by an unanimous vote, invited him to become their pastor.

As we have before stated, Dr. Baldwin had previously received an invitation to become the pastor of the Baptist church in Hampton, Conn. and also another from the church in Sturbridge, Mass. With the appearance of this latter society he was much pleased, and for some time thought that he should probably settle with them. Two considerations, however, had an influence in determining his mind to this city. One was, that he wished to reside where he could give himself wholly to the work. This was the great object for which he wished to remove at all. For this, Boston appeared the most eligible situation. He perceived that here nothing was expected of a minister but what belonged to parochial concerns. This to him was a most desirable consideration. Connected with this, the special attention which appeared among the young people at this time had great weight upon his mind. He sincerely believed that there was a greater prospect of usefulness here than in any country town whatsoever. Besides these considerations it may be remarked, that a striking coincidence of events connected with his first coming to this city, seemed to point out the path of duty too plainly to be mistaken. Under these circumstances, though with much trembling, he gave, on the 18th of September, 1790, an affirmative answer to the invitation.

Dr. Baldwin was in consequence installed on the 11th of November following. The services were performed in the meeting-house of the Rev. Dr. Elliot, which was kindly offered for the purpose. The Rev. Dr. Stillman, then pastor of the First Baptist Church of this city, preached from 2 Cor. iv. 7. For we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. The Rev. Dr. Smith, of Haverhill, delivered the Charge; the Rev. Thomas Green, of Cambridge, presented the Right Hand of Fellowship; and the Rev. Joseph Grafton, of Newton, the venerable and the only survivor, offered the concluding prayer. The day was pleasant, the services highly interesting, and the assembly numerous and respectable.*

We are now called to contemplate the subject of this Memoir under circumstances very different from those with which his ministry commenced. From the frontier settlements of New Hampshire, where almost the whole of his life

had been spent, he was removed at once to the centre of a polite & literary metropolis, and was placed by the side of men whose praise had long been in the churches, whose lives had been devoted to academic learning. Probably the pulpits of this city have never since been more ably filled. Drs. Lathrop, Elliot, Howard, Belknap and Thatcher were the ministers of the Congregational churches, and Dr. Stillman, probably the most eloquent and most universally beloved clergyman that Boston has ever seen, was his immediate fellow labourer. His early advantages for education were, as we have seen, but scanty. Constant labour had left him but little opportunity to improve them. He was now 38 years of age; a time of life beyond which men do not generally make much advancement in knowledge. All the resources upon which, depending on the grace of God, he could rely in this arduous situation, were sincere desires to be useful, native vigour of mind, a fixed resolution to prepare himself for the duties to which Providence had called him, and we may add, a store of sound reflections on theology, an intuitive knowledge of human nature, and sagacity in remarking the workings of the human heart.

For this situation, Dr. Baldwin proved himself manifestly equal. And his success at least proves one thing, that a man of sense is at home anywhere. He here commenced that course of judicious theological and critical study, which laid the foundation of his extensive reputation, and which enabled him not only to serve the church in the pulpit, but also still more extensively to illustrate and defend her doctrines through the medium of the press.

The ministry of Dr. Baldwin was at its commencement in this city unusually blessed. The revival which began whilst he was preaching as a candidate, continued without much interruption for two years. To the second and first Baptist churches more than 100 were added during the year 1790. In 1791, additions were made every month, sometimes to the number of nearly 20. The whole number added to the 2d church this year—about 70.

At the time of Dr. Baldwin's installation, the number of members whose names were recorded on the books of the church was 90. Of these, many were unknown and had been long forgotten. The present number of the church is about 450. During Dr. Baldwin's ministry, he baptized more than 670 who were the fruits of his ministry in this city.

Of his life, from the time of his settlement to his death, very few records are extant. The history of a clergyman, who devotes himself to the appropriate labours of his office, is of course barren of incidents which would interest the world. It is the plain and reiterated account of studies and visits and conversations and preaching, in which week after week has in rapid succession been consumed. His world is the people of his charge, or to speak still more truly and with still nicer restriction, it is that people seen only in the light of their moral relations. The changes in these relations are so gradual, that generally the minister himself, can hardly estimate them without comparing attentively and at leisure two pretty distant periods. To describe these slowly moving revolutions, the means by which they were produced, or the results by which they were made manifest, would savour of egotism, or frequently of senility. In this unostentatious labour is the time of a minister of Christ usually and most profitably employed. Unseen, and noiseless as the evening dew, his influence descends upon the people of his charge; and after his sun has set and another has arisen, its effects are most visibly acknowledged in the moral loveliness of a succeeding generation.

Such was the general tenor of Dr. Baldwin's ministry. He was a faithful, affectionate, and devoted pastor. No man was perhaps ever more tenderly beloved by his church and congregation. Nor was his usefulness confined at all to these. He was for the part of the city in which he lived, appropriately the minister of the poor, and of those who but for him, might have said, No man careth for our souls. In the chamber of sickness and the house of death, he was emphatically at home. His amiable deportment, venerable appearance, and unassuming piety, rendered him the peculiar favourite of those who felt themselves neglected by the world. He was their minister. To him they could unburden their sorrows; to him could they as to

father unbosom the overflows of their penitence. He it was whom they wished to see at their bedside in the hour of their departure, and to commit the dust of their friends to its lone and silent grave.

But not to this city alone was the usefulness of Dr. Baldwin restricted. Under his fostering hand, many of the churches in this vicinity arose, and by his parental care where they sustained. And it is no small praise both to his piety and to his ability, that they drank so universally into his spirit. He had the faculty, the true evidence of greatness, of forming other men into his own likeness. And hence it is that his character has left so broad an impression upon all this part of New England. The standard of the pulpit rose in his own denomination every where around him. He assisted the young of his brethren in their attempts to acquire the advantages of education. He set before them an example of simple, unaffected piety. He was a man of peace, and hushed all their contentions, until in his vicinity contention was wholly forgotten. In few places of our country, perhaps, is there so great a degree of harmony existing as in the associations of which Dr. Baldwin was a prominent member. This fact all will unite in ascribing to his meek, patient, wise, and upright precept and example.

It was in labours such as these that his life was principally consumed. There are, however, a few circumstances, somewhat more deserving a particular notice.

We have alluded to the revival of religion which was witnessed during the two first years of his settlement. After this

subsided, the church continued for some

time to advance with the growth which

usually attends the faithful dispensation

of the word and ordinances of the gospel.

In the year 1797, the congregation had

so much increased, that it was found ne-

cessary to enlarge their place of worship.

This work was completed and the house

re-opened on the 30th of November, in

that year. A sermon was preached by

the Pastor on the occasion, from Psalm

and prosperity within thy palaces, &c.

And although the addition comprised two

sevenths of the whole house, yet the

pews were soon taken up, and the house

became as full as before the enlargement

was made.

In the year 1803, a second revival of religion, and the most remarkable that was witnessed during Dr. Baldwin's ministry in this city, occurred. It extended to both the first and second, then the only

Baptist churches in Boston, and its re-

sults were felt also in the churches of

other denominations. It is perhaps not

too much to say, that the happy change

in the religious views of a large portion of

professing Christians in this city, may

date its origin very evidently from this

event. It continued for more than two

years, and a very great number were

the subjects of its salutary influences.

The particular account of this work of

the Holy Spirit, may be found in the 1st

vol. of the American Baptist Magazine,

1st series, numbers for September, 1804,

and September, 1805. To these we

must refer our readers, as the narrative

which would be too extended for our present

purpose. It will only be proper here to

remark, that the attention commenced

simultaneously in both churches in the

spring of 1803. In September, October,

and November of that year, the attention

was the most solemn. In September of

1804, though somewhat abated, it was

still pleasing and interesting; and it was

not till August, 1805, nearly two years

and half from its commencement, that it

could be considered to have terminated.

During this period, the first church re-

ceived 136, and the second 212; in all,

347 members.

We cannot, whilst referring to this

work of grace, omit a few extracts from

the remarks which accompany the narra-

tive to which we have alluded. We do

it to illustrate the nature of the religious

impressions then made upon the minds of

the multitudes, who thronged the houses

of worship, as well as to show the sound

discretion of him whom God used as one

of the principal instruments of their con-

version.

"This work," he remarks, "has, we

believe, been carried on with as little

noise and confusion as any of equal extent

which has ever taken place in our land.

We are far from thinking that there can

not be a good work where there is a con-

siderable mixture of enthusiasm; but

still we think it not very desirable.

There has been little or no outcry, swoon-

ing, &c. in the present work. The mind

has been silently yet powerfully impres-

sed.

The converts in general have appeared to have a deep and thorough sense of the depravity of their own hearts, and of the infinite evil of sin as committed against a holy God. They have not so frequently expressed their fears of hell, as their dread of sin on account of the wrong which it contains in itself. Comfort has been variously communicated. The precious promises have in some instances been powerfully applied. Others on viewing the divine character, have had instant joy infused into their souls. They have felt such a sweetness in meditating upon the perfections of God and the glories of the Redeemer, as apparently to lose sight of every thing else. In other instances, light has been gradually let into the mind, and they have obtained evidence of their change by finding within themselves the tempers and feelings of the gracious heart.

"We add in the last place, a remark upon the effects of this work on individuals and on society at large. It has reclaimed the profane swearer, the Sabbath breaker, the gambler. It has made the "young men sober minded." It has formed the minds of all who have embraced it to the love of virtue and religion. It has led them to the discharge of all the duties of social and religious life with conscientiousness and fidelity. In a word, it has laid a foundation to hope, that in future life they will so conduct as to be ornaments to religion and blessings to the world." To this the most happy period of his ministry, Dr. Baldwin often referred with unspeakable pleasure to the very close of his life.

In September, 1803, Dr. Baldwin, by the appointment of the Baptist Missionary Society of Massachusetts, commenced the publication of the American Baptist Magazine, then under the title of the Massachusetts Baptist Missionary Magazine. This work was first published semi-annually, then quarterly, afterwards once in two months, and at present monthly. From the commencement until the year 1817, he was its sole editor. From 1817 until his death, he was its senior editor.

enriched its pages with the results of his experience and the warnings of his wisdom.

For many years, this was the only Baptist religious periodical work in America.

To its influence, and to the labours of Dr. Baldwin by its means, may be ascribed in a great degree the rapid progress

which has been made in his own denomina-

tion in acquaintance with each other,

in missionary enterprise, and in religious

knowledge.

Dr. Baldwin has, however, been more extensively known to the world as an author, through his works on Baptism and Communion.

The first of these was entitled, *Open Communion Examined*, and

was originally published in 1789, at the request of the Woodstock Association,

whilst the author resided in New Hampshire.

The second was published in 1794,

and was in answer to a tract of the

Rev. Noah Worcester, entitled "A Friendly Letter," addressed to the author.

In 1806, these were republished in a volume,

with the addition of an appendix,

containing a reply to Mr. Edwards' "Candid Reasons," together with additional

remarks upon some sermons and pamphlets

him of the dubious character of sick-bed repentance. He said he felt it; but as one favourable evidence, said his convictions originated while in perfect health. From the repeated interviews I had with him while here, I cannot but hope he is now among the blood washed through in heaven. With but faint hopes of living long, he left here in a vessel, designing to travel east and south for his health; but died, as we have since learnt, before the vessel reached Fort Gratiot. His brother returned to his wintering ground, and at his own request took with him several books which I selected and loaned for his use. He also left with me twenty dollars, to procure for him some of the best works on practical piety, against his return. But I must not forget that such was his zeal, last winter, for the opening light of the gospel in this region, that he collected among his men by subscription, a donation of 14 dollars and 25 cents, for the benefit of this mission. Will not all mission friends among the churches at the east, from such a novel donation, feel a kind of new impulse to their every nerve for the help of the wretched!

A REVIVAL AT SEA.

We have been favoured with a copy of a letter from a mercantile gentleman of eminent piety, dated near Calcutta, July 2d, from which we make the following extract.—*Mariner's Mag.*

"Soon after we sailed, I found we had a very profane crew. Such horrible depravity as was exhibited during the several first days, I never before witnessed. My feelings were much excited, and I determined on seizing an opportunity of speaking to the crew in a body, and distributing some religious Tracts, and other publications. While looking out for such an opportunity I found a convenient agent in promoting my purposes, in a member of the crew, who, I ascertained, was a sensible and devout Christian. Our designs were soon providentially carried into execution, and, wonderful to tell, were received with great seriousness. Having obtained the countenance of the captain, I continued to press the subject upon their attention at every opportunity. A great change in the manners of the men was very discoverable, and your heart will burn with gratitude to the Father of all mercies, when I tell you *every individual of the crew is now become either a subject of conviction or of hope!* A more affecting or pleasing scene I think I never witnessed. No other subject, except the greatest of all subjects, is spoken of on board. Some are singing praises, while others are anxiously inquiring among those who are rejoicing in hope. I have not time, by the opportunity offered, to enter into details. We have been much favoured during the passage with good weather.

SAVANNAH RIVER ASSOCIATION.

The Savannah River Baptist Association, convened at Union Church, Upper Three Runs, Barnwell District, on the 26th of November last. The Rev. B. S. Scriven preached the Introductory Sermon. The Rev. D. Peeples was elected Moderator, and the Rev. T. Polhill, Clerk. Letters from 24 Churches were read.

The Double Pond Church, constituted in May last, was received as a member of this Association. The Mount Hope Church being dissolved, it was ordered that the name of that Church be stricken from the Minutes.

The Rev. Samuel Furman was appointed to write the next Circular Letter—the subject to be chosen by himself; and the Rev. J. Nichols the Corresponding Letter. The Rev. T. Polhill was nominated to preach the next Association Sermon; in case of failure, the Rev. J. Brooker.

The Board of Domestic Missions of this Association, reported, that for more than half of the past year, the Rev. M. Smith was employed as their Missionary; that he had visited most of the destitute Churches within the bounds of the Association; that Mr. S. had travelled nearly 2000 miles, and preached upwards of 60 sermons, and distributed many tracts.—The receipts of this Board amount to \$306.82; the expenditures, \$200—leaving a balance in the treasury of \$106.82.

State of the Churches.—Baptized, 299; Received by letter, 176; Dismissed, 78; Excluded, 50; Restored, 33; Deceased, 31;—Total Communicants, 3515; Churches, 24; Ordained Ministers, 13; Licensed Preachers, 3.

For the Christian Secretary.

NO. 2.

In my remarks of last week, I endeavoured to point out some difficulties, which I think would seriously injure, if not entirely ruin the great interests of the Convention, should it be re-organized on the plan proposed by *"A Member of the Convention."*

Before offering any propositions for altering that plan, I would repeat, that the peculiar manner in which the present constitution was brought forward at the time of its adoption, together with other circumstances peculiar to the denomina-

tion, were the reasons why no opposition was made to it. But those circumstances are now improved, and offer reasonable prospects of success to any energetic attempt to supply the feeble and destitute churches, with the stated administration of the word and ordinances of the gospel, as well as to improve the spiritual state of others.

Among the plans which have been seriously contemplated as suitable for the purposes of the Convention, was one, which would render the Associations, Auxiliary and Medium Societies between the Convention and Churches, or other local Societies; but an insuperable obstacle presented itself in the fact, that, there were then only three Associations properly belonging to the State, while there were many of our churches connected with Associations in adjoining States. As the number of Associations was so small, the point was not urged at that time, and the vote was reluctantly given to render the churches the immediate and only Auxiliaries. This measure has necessarily produced the consequences complained of by your correspondent; many churches in various parts of the State, have manifested but little of that missionary spirit, which is essential to their usefulness as Auxiliaries of such an Institution. In other instances, the travelling distance being great, no delegates have been appointed, or if appointed, they have neglected to attend the meetings of the Convention; consequently, the *Minutes* of our missionary operations could not be extensively communicated to the churches, and hundreds of brethren are ignorant of them to this day; suspicions and jealousies are engendered amongst them by enemies; many who were once zealous have become comparatively inactive, and their inactivity exerts a deleterious effect upon others. Your correspondent hints at another circumstance, which, to say the best, can be no advantage to an annual meeting of the Convention, viz.: the number of delegates allowed the churches by the present Constitution. I believe it will be admitted by all who have attended those meetings, that, one half the number of members present on either occasion, would have transacted the business in half the time, which has been usually consumed on them. The system is with out doubt too loose and imperfect, to answer the great and noble ends designed.

For these reasons I am prepared to enter into the views of your correspondent, with respect to re-organizing the Convention, and fully agree with him as to the necessity of establishing Primary Societies in towns and churches. Efficient *missionary operations cannot be forward* circumstances, attempts to do so have proved embarrassing and troublesome. But in every church there are more or less warm hearted, zealous members, male and female, who earnestly desire to be useful in the cause of Christ, and whose liberal hearts devise liberal things in missionary operations; these should be formed into little societies, and their combined, methodical efforts, would render them powerful Auxiliaries to the general Society.

I now approach the point, on which I find myself unable to agree in particulars with *"A Member of the Convention,"* viz. concerning a medium between the Primary Societies and General Convention. That such a medium is necessary, is obvious to all concerned, not only from the able remarks of this writer, but also from their own observation. I have however objected to the principles of the plan proposed by him, 1st. Because it would probably fail of organization in some counties, and 2dly, because, if organized, it would establish local interests, injurious to those of a more general nature. If my objections are consistent, it will follow, that, the Convention will lose the influence and assistance of many of our churches, in those counties where it would be impracticable to form county societies, for as they would not enjoy the influence of any combined interest, or that excitement peculiar to such Associations as would be formed in other counties, they would sink into comparative apathy and neglect of the great cause. It is therefore desirable that some system be adopted, that will, if possible, embrace every church in the State; and create a decided co-operation amongst them all, in the formation of Primary Societies, and devoting the most efficient means of forwarding the important objects of the Convention. As the proposition to establish Auxiliary Societies having for their primary object *local interests*, appears totally inadmissible, I will dismiss this point of the subject, without any further notice than I have bestowed upon it in my former number. Whatever the plan may be, that is finally adopted, it seems desirable that a sufficient number of zealous, devoted brethren, should be attached to each medium society, to give effect, interest and importance, to its character.

My reflections on this subject have resulted in a wish, to propose two plans for the investigation of the churches. 1st. That the Associations be made the medium society, or immediate Auxiliary to the Convention: or 2dly, That the State be formed into four sections, each section uniting, if possible, every church within

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its limits into an Auxiliary Society. With regard to the first plan, I would observe that the objections formerly existing against it on account of numbers, are done away in a great degree; as there are five Associations in the State, located in such a manner as to offer every facility for annual meetings, and engaging the co-operation of nearly every church in the State. Besides, on this plan there would be no difficulty in obtaining a sufficient number of active, leading men; the Primary Societies would enjoy every facility in forwarding their funds to the Association; and the extra time necessary for the transaction of Missionary business, would be comparatively of no value, as the delegates would be on the spot. I am aware that objections have been advanced against the transaction of much business of this kind, in the annual meetings of the Associations, on account of a wish to devote the time principally to devotional exercises: but I am convinced that a majority of the delegates who usually attend on such occasions, are men who delight to avail themselves of so good an opportunity, in devising liberal projects in behalf of the thirsty places in Zion; and proper deference to the feelings of such, would always induce the Association to offer the necessary facilities for that purpose. If it should be thought that this plan will not afford time enough, and that under such circumstances the business would be hurried, through anxiety in the delegates to return home with their friends; yet, the business is of sufficient importance to the churches, the Association itself, and the cause of Jesus at large, to justify an adjournment to a more distant period; which should be considered its anniversary meeting for missionary purposes.—As on this plan the Associations would be rendered Auxiliaries to the Convention, I would propose that the representation should be proportioned to the amount of funds, paid into the general treasury; and as experience has taught us that a large number is not absolutely requisite, the number should never exceed eight for each Association; and in order to secure a fair representation of the missionary interests in every part of the State, four of those delegates at least, should be officers of some of the Primary Societies. On this plan, I trust we should enjoy the co-operation of five Associations, sending annually thirty or forty delegates to the General Convention, who for the most part, would be men whose whole soul would be engaged in the good work.

Should this plan be thought impracticable, I hope I may be more fortunate in my second proposition, viz. that the *same* be formed into four sections, each within its limits into an Auxiliary Society. On this plan, I would propose that the longitudinal division, should cross the Connecticut river at the boundary between Wethersfield and Middletown, and run as near east and west through the State as circumstances will permit. The Connecticut river should form the other dividing line; providing in each case that the Primary Societies in the immediate vicinity of those lines, may unite with the Sectional Society on which side they please. These Sectional Societies should be made the medium between the Primary Societies and General Convention, and might be numbered, or named as hereafter agreed upon. I would have them meet annually for the transaction of missionary business; their members should consist of delegates from the male Primary Societies, and Proxies from those of females. The representation from the male society might be proportioned to the amount paid into the sectional treasury, but no Primary Society should be entitled to more than two delegates.

The Sectional Societies should be allowed a representation in the Convention, in proportion to the amount paid into the General Treasury; but the number of delegates should not exceed ten from each Sectional Society, and those should be actual members at the time of their appointment.

These are the general principles, on which I think more formal and particular Constitutions may be predicated, which would give new life to the missionary operations of the denomination in this State; but the primary object of every distinct auxiliary body should be, to furnish funds for the Convention. And though their secondary object would naturally be, to provide the destitute churches within their boundaries, with the bread of eternal life, this object would be the more effectually accomplished, because, as it would be the primary object of the Convention, and the whole ability of the denomination being concentrated in its treasury and councils, the distribution of the means for supporting the gospel in destitute churches, would be more extensive and efficient.

I shall ask your indulgence for only one more number; in which, I propose to offer some thoughts concerning the expediency of connecting a general Agent with either of these systems.

Another Member of the Convention.

To the Editor of the Christian Secretary.

HAMILTON, Jan. 4, 1826.

In my last, I informed you concerning the glorious work of the Lord, in this place. His work increases. On the third Sunday of this month eleven were baptized, meetings are crowded, several students in the Academy have been made the trophies of divine grace, and the hands of young converts are strengthened by the grace of God. A good work has begun at Guilford.—The work at Sangerfield is increasing.—A quick and powerful reformation in Rome, has caused a vast multitude to bow at the feet of Jesus—it is said that no less than sixteen towns share in the showers of divine grace—Who can declare the wonders of redeeming love—How glorious is the arm of the Lord—How glorious to hear young converts speak of the goodness of their God.

The reformation in this place is another instance in which visiting from house to house, has been blessed to the stirring up of Christians, and the salvation of sinners. How is it possible that the ministers of the everlasting gospel should neglect this duty; so refreshing to their own souls, so reviving to their flocks, and so remarkably blessed to the good of souls.

Yours in love, O. K.

FOR THE CHRISTIAN SECRETARY.

Communion.

MR. EDITOR,

Notwithstanding the subject has become trite, yet as I have been often requested to give my views on the subject of the communion of saints, and as I find many of my Christian friends are prone to confound Christian Communion, with visible Church Communion.—I now submit to you for publication the following remarks, hoping they may tend by the blessing of God, to the edification of the body of Christ.

It is believed all Christians will agree, that God has ever had a church in the world composed of all those who love him, of whatever name or nation: *All such enjoy communion or fellowship, with the Father, Son, and Holy Spirit, and with each other.* This fellowship and communion is altogether of a spiritual character, and is the spontaneous exercise of the contrite soul.

Of this Church, Jesus Christ is the Head and Husband, and his spirit the bond of union.

This company of believers in Christ, I denominate the *elements* of the visible church of Christ. From these "living stones" a visible Gospel Church is established in the world, agreeable to the regulations, and subject to the laws promulgated in the New Testament.

In order for spiritual communion with all the adopted children of God, the possession of "Christ in the soul, the hope of glory," and a life corresponding thereto order to possess *the visible church* fellowship, and communion, the requirement of the head and lawgiver of the church, as revealed in the New Testament, is, of all who love him, a submission to the significant ordinance of *immersion in water*, in the name of the Father, of the Son, and of the Holy Ghost, as a test and visible evidence, of their allegiance to the King of Zion.

Such persons, as have thus first given themselves to the Lord, and to each other by the will of God, and taken the baptismal vows of God upon them, to walk by his rules, and be governed by the precepts, and example of Christ, have a right to participate in the visible communion of the Saints, by receiving the bread and wine, as an expression of their vital union with the Saviour and his people.—Such persons, and such only, as above described, are prepared to enjoy regular church fellowship and communion, agreeable to the will of the Great Head of the Church. But I do not consider that these views, and this practice, interfere in the least, with that Christian fellowship which is the spontaneous exercise of the newborn soul, and embraces indiscriminately all those who bear the holy image of Christ.

Spiritual communion is necessary too, and is a concomitant with, acceptable church fellowship and communion, but church fellowship and communion is not necessary to spiritual fellowship and communion; yet it elevates and strengthens it—for the more strictly Christians adhere to the precepts and ordinances of Christ, the greater are their enjoyments, and the greater is the evidence they exhibit of their attachment, and love to him. R.

Mr. EDITOR,

In looking over the columns of the "Baptist Register," a highly respectable paper, published under the patronage of the Baptist Missionary Convention of the state of N. York, I find under the date of Feb. 3d, the following very friendly, and pertinent remarks, which I wish you to insert in the "Secretary," hoping they may stimulate some of our brethren to take a deeper interest, in the circulation of this valuable medium of communication with our churches in Connecticut.

We have no doubt, when we take into view the liberality, and pious zeal, of our brethren in N. York, that the "Register" will continue to receive a patronage so extensive, as to afford a profit to the Convention, while it will be the means of promoting the edification of Zion.

Christian Secretary.—This excellent

paper has issued the last number of the second vol. Its patronage in Connecticut, has not been as extensive as it ought to have been. We hope the present year will furnish a list of subscribers according to its merits. The brethren there may rest assured that the prosperity of their Convention, depends in no small degree upon the maintenance of this vehicle of religious intelligence.

CHRISTIAN SECRETARY.

HARTFORD, MONDAY, FEBRUARY 13, 1826.

The stated meeting of the Board of the Convention, was held in this city on Wednesday, the 8th inst. Among the proceedings of that body was the passing a resolve, approving of the Circular addressed to the Churches, prepared by their Committee. We hope the subject suggested in the Circular, will receive the prompt attention of our brethren.

The 2d number of the remarks of "Another member of the Convention," will be found on the 2d page of this paper—We forbear to make any remarks on the plan suggested by this writer at present, but probably shall hereafter. We hope our brethren will give the subject due attention.

A number of our papers from Washington have failed this week, and consequently our congressional summary is more scanty than we intended.

There appears to be but little doing by our National Legislature at this time, and there is quite a dearth of foreign news, except the recent account of the death of the Emperor Alexander of Russia, which will be found in this paper.

What political revolution will be the result of the demise of this monarch, time alone can determine. His continuance on earth has been short, since "he stretched forth his hand to vex the church." God will turn, and overturn, until the rights of his government shall be universally acknowledged, and his kingdom of grace shall be extended throughout the earth. In vain do the Kings of the earth set themselves in array against the Lord, and his anointed saying, "let us break his bands in sunder, and cast away his cords from us." The Lord will "break the rod" of such oppressors, and let the oppressed go free!

We have been politely furnished with a copy of the Sermon, delivered by Professor Chase at the Ordination of Rev. James D. Knowles, as Pastor of the second Baptist Church in Boston Mass.—We shall furnish our readers with a review of the sermon next week.

SALE OF PUBLIC LANDS.

The second Monday in May next is the time appointed for the sale of public lands in the state of Mississippi.—The sale will take place at Jackson, the Seat of Government of the State.

We have before us the first number of the *Baptist Recorder*, a new paper published Semi-Monthly at Bloomfield, Kentucky, by George Waller, and Spencer Clack. We copy the following from their editorial remarks relative to the character which the paper is intended to sustain.

The *Recorder* is designed to contain a succinct digest of the most important civil and religious news of the day. Its columns will be open for well written original communications, on moral, literary and religious subjects. A free discussion of religious opinions prevalent among Christians, and particularly in the western country, will be granted to our patrons; provided, they carefully restrain from personal invective, and abusive, ill natured language, than which there is nothing more calculated to embitter the benevolent feelings of society, to produce animosity, strife and contention, and to defeat the very object for which they are contending—the conviction of those whose opinions they wish to refute. In all our discussions on religious topics, good will and benevolence, with candour and meekness should ever reign predominant. An angry disputant is always unsuccessful. He confirms his opponents in their previously conceived notions, and gives them a dislike for those truths he would inculcate.

It has long been a subject of surprise and regret with us, that among such a number of Baptist Churches as are embraced in the state of Kentucky, there should be no medium of communication of this kind.

We hope the *Recorder* may receive a liberal patronage, and prove an eminently useful Auxiliary to the cause of science, and evangelical piety.

General Intelligence.

CONGRESSIONAL.

February 2, 1826.

In the Senate, the announcement of the death of Mr. Chambers, a Senator from Alabama, produced an early adjournment. A resolution was offered by Mr. Noble, for an appropriation of \$50,000, for the purpose of extinguishing the residue of the Indian titles to lands in the State of Indiana, and another by Mr. Benton, for an inquiry into the propriety of repealing the 5th section of the act authorizing the President to make treaties with certain Indian tribes, and for other purposes.

In the House of Representatives, the resolution on the subject of Panama was taken up, when Mr. Livingston, of Louisiana, delivered his sentiments in favour of the resolution and the mission. The House then went into Committee on the bill making appropriation for certain fortifications, when the amendment

CHRISTIAN SECRETARY.

ment, offered yesterday by Mr. Cambreleng, of New-York, to introduce an appropriation of \$17,000 for the purchase of land, and a right of way at Throg's Point, was agreed to. An amendment offered by Mr. Forsyth, of Georgia, to appropriate \$10,000 for a fort at Savannah, and another by Mr. Stewart, to strike out a fort in North Carolina, were rejected.

February 3.

In the Senate, the principal part of the day was passed in the consideration of Executive business. The resolutions offered yesterday were adopted.

The House of Representatives were entirely occupied yesterday in the discussion of the resolution offered by Mr. Hamilton of South Carolina, on the subject of the mission to Panama. With a view to get through the discussion, the rule of the House limiting the consideration of Resolutions for half an hour, was not enforced. Mr. Webster having moved to postpone all the orders of the day. The House, however, did not come to any decision on the resolution, which was amended, re-amended, and dislocated by substitutes, erasures, and additions, until it became necessary to supersede it altogether by a new resolution. Mr. Everett, of Massachusetts, spoke briefly on the subject. His manner is modest; his style very chaste, and his diction select and appropriate.

February 4.

The Senate did not sit yesterday.

The House of Representatives yesterday adopted the resolution calling for information on the subject of Panama, in the form in which it was amended by Mr. Webster, by a vote of 124 to 40. Various motions of adjournment were made, with a view to get rid of the question, but the friends of the measure persevered, and the final motion was taken, at a quarter past six o'clock.

A bill was reported from the Committee on the District of Columbia, by Mr. Alexander, establishing a quarantine in the District—a motion to authorize the sale of public lots in the City of Washington; and a third in relation to the Turnpike Road Company, in the County of Alexandria. The House adjourned till Monday.

DEATH OF THE EMPEROR ALEXANDER.

The Emperor of Russia, died at Taganrog, after a few days illness. His death is said to have been occasioned by the St. Anthony's Fire. The Grand Duke Constantine, Vice Roy of Poland, inherits the throne of Russia. Alexander was born the 22d of December, 1777, and ascended the throne the 24th of March, 1801.—The Grand Duke Constantine was born 18th of May, 1779.

LATEST FROM ENGLAND.

By the arrival of the packet ship Leeds, Capt. Stoddard, from Liverpool, who have received London papers to the evening of the 24th, London shipping Lists of the same date, and Liverpool papers and Prices Currents to the 27th of December.

The Courier Francais, of the 20th of December states, that an interview took place between the Emperor Alexander, and his brother Constantine about a year since. The latter had long declared himself in favour of the Greeks, and thought the Russian armies ought to march to Constantinople; he urged his brother to renounce his uncertain policy, and take a part. The conversation was warm. Constantine maintained that Alexander suffered the fairest opportunity to escape him that had yet offered to make himself master of the Bosphorus. He reproached him with abandoning the national policy, and sacrificing the interests of Russia to the self gratification of being the Chief of the confederation of Kings. These reproaches hurt Alexander. Constantine added that as heir to the throne, he had a right to see to the political direction of the Government.

It is stated that there is in the character of Constantine much activity; he is fond of war; has a powerful party in the army, but has little popularity. It is thought that he will march to Constantinople, and that he will soon make a diversion in the armies of the Porte in favour of the Greeks.

Some of the French papers state that the Emperor Alexander died on his journey to Bessarabia, in consequence of an erysipelas in the head, which put an end to his life in two days. Other accounts mention that he died of a putrid fever, contracted on entering the Crimea, having to pass a great portion of the arm of the sea, called the Putrid Sea, the perpetual abode of marsh fevers.

Parliament is summoned to meet on the 2nd of February.

The Archduke Constantine was to be proclaimed Emperor of Russia at St. Petersburg on the 15th of December.

It is confidentially stated that Messrs. Williams & Co. of London, intend shortly to open their banking house with two new partners.—*N. Y. Daily Adv.*

SOUTH AMERICA.

The brig Mary-Ann, Crocker, from Parai-
ba sailed 2d Jan. This brig is on shore about two miles east of Rockaway. Two lighters are along side taking out the cargo, expected to be got off with last night's tide. Passengers, Mr. Waterman, of New-Bedford, and Mr. Kennedy, of Boston, both have arrived in town.

We learn from Capt. Crocker, the following interesting particulars:

The Emperor of the Brazils had issued a proclamation, stating that he had been forced to the unpleasant measure of pressing men; and hoped that his subjects would forgive him, as it was absolutely necessary to have troops; he was so surrounded by three armies, the size or situation of which we have not been informed of, and called upon his subjects to take up arms in support of the present government.—*Ib.*

CAPTURE OF MONTEVIDEO.

By a short arrival from the South, news was received that Montevideo was in possession of the Patriots of the Bands Oriental, now the Eastern Province. The joy of the inhabitants of Buenos Ayres was such, that they surrounded the house of the Brazilian Consul at the place and gave three cheers. Several provinces in Brazil had sent in their deputies, and been received as independent states; in consequence of which the Brazilian Consul had demanded his passports, and set out for Rio de Janeiro. The provinces in the north of Brazil continue quiet. All the peasants and free blacks were pressed for soldiers, which they were sending to Rio de Janeiro. The whole country in an unsettled state.—*Ib.*

Storm at St. Petersburg.—On the 23d of October, (say accounts from St. Petersburg,) the roofs of ninety public and private buildings, and of six churches, were blown off.—It is added, that "since the equinox, great damage has been done by violent storms in the Black Sea. Three Ships were stranded, one of which perished, with the whole crew. Seven were greatly damaged. The fate of two others is unknown."

Foreign Office, Dec. 21.—The King has been pleased to appoint the Right Hon. Lord John Ponsonby, now Secretary to the Senate of the United States of the Ionian Islands, to be His Majesty's Envoy Extraordinary and Minister Plenipotentiary to the United Provinces of the Rio de Plata.

The King has also been pleased to appoint Alexander Cockburn, Esq. late his Majesty's Envoy Extraordinary and Minister Plenipotentiary to the King of Wurtemberg, to be his Majesty's Envoy Extraordinary and Minister Plenipotentiary to the Republic of Colombia.

Dreadful Accident.—The Brussels papers give the following particulars of a melancholy event, which occurred at Nienburg on the 6th inst.:

Frankfort, Dec. 13.—On the 6th of this month a fatal accident took place at Nienburg in the Duchy of Anhalt. The citizens had resolved, on a visit of the Duke and Duchess, to illuminate the new suspending bridge. At eight o'clock with a numerous band of music, they were on the bridge with torches. Half the bridge sank into the river (the Saale) at half-past eight o'clock, with all the people on it, and was carried down the stream. The duke immediately went to the spot to direct the means of saving those persons who were on the bridge at the mercy of the waves. Of 6 or 700 persons who were in this alarming situation, about 30 have not been found. The Borsenblatt List has the following account:—*Berlin, Dec. 12.* Letters from Kalbe, on the Saale, say, that of the persons who perished by the breaking of the bridge of Nienburg, 86 dead bodies had been taken out the river up to the 7th in the evening. 7 had died of the injuries they had received, and the number of wounded was 41. A dreadful loss for a place containing only 200 houses."

FROM NEW-ORLEANS.

By the ship Lafayette, Capt. Fanning, from New Orleans, we have received our regular file of New-Orleans papers to the 19th January.

NEW-ORLEANS, Jan. 16.—The Brig Maria, of Providence, from Alvarado, is said to be in the river. It is reported that she was brought to by a pirate in the Gulf, who shot away her bowsprit, took off two of her crew, and plundered a variety of articles.

Jan. 19.—The river has commenced rising opposite the city. Within the last 24 hours it has risen about 20 inches.

Brig Joseph, J. Pratt, master, left Kingston, Ja. on the 9th November, for Wilmington, N. C. on the 17th, was captured by the pirates, 30 miles from Cape Antonio, on the island of Cuba, carried inside of a reef, and left by them, cut her cable after they left and stood out to sea—all hands sick: on the 24th Dec. spoke the schooner Antelope, of Baltimore: on the 1st Jan. spoke the ship Mount Waller-ton; got from her 60 gallons of water, and 3 men. Arrived at the English Turn on the 14th inst.; all well.

ENGLISH TURN, Jan. 16.

A fire broke out last night, about midnight, on the premises occupied by Madame widow Tupin, and consumed the whole of the buildings: the progress of the fire was so great, that scarcely any thing of consequence was saved; no lives were lost. It is strongly suspected that the fire was communicated to the buildings by some malicious persons.

Ship Edward, C. F. Chace, master, 16 days

from Providence, to the Belize, consigned to Messrs. Bowers, Osborn & Co. Dec. 24th. at day-light, discovered a schooner on shore at Loo Key, with her colours half mast. The weather at this time being very squally, and a number of my crew sick; yet wishing to afford them relief, sent my boat with my first officer, (Mr. Martin.) and three men to their assistance. On her arrival within a few yards of the shore, they discovered thirty or forty men standing near, and to appearance amply provided for with stores and other necessities.

They had a house or hovel in which was a number of black men engaged in cooking, likewise they had a number of boats hauled up on shore, and to appearance in good order.—Mr. Martin not being altogether pleased with their situation, told them he was sent to their assistance, but could not possibly take more than four of them in the boat, on account of the roughness of the sea. He inquired of them who they were, and if they all belonged to the schooner, they informed him they were all from Key West employed to work on the Island, except seven of them who belonged to the schooner, and was anxious to get a passage to New-Orleans. Mr. Martin asked them where the captain was, they replied he was on board, and would not come on shore. They appeared very desirous for him to land, but Mr. Martin considering it not prudent to trust himself in the hands of so many strangers, proceeded on board without any of them, after being absent from the ship three hours: soon after he left the Key he discovered a boat in chase of him.

An accident equally singular and distressing, occurred on board the ship Lafayette, about 7 o'clock on Thursday night. The mate had just come on deck and was moving forward, when arrested by a man falling at his feet from one of the top-gallant yards. When a light was procured, the unfortunate man was found to have broken his thigh and fractured his skull. He was taken to the guard house, bled twice, and sent to the Hospital, with but little hope of recovery. It is not the least singular part of this story, that the man did not belong to the ship, nor was he known to any of the crowd which gathered round; and the fall put him past telling his own name.

PHILADELPHIA, Feb. 7.

In the ship Robinson, Potter, from Antwerp, bound to New-York, which was lost on the 4th ultmo, in lat. 37° 31', long. 75° 41', were passengers, general count Don Giulio and lady, who have lately arrived in this city.

The ship was out 77 days, when she sprung a leak, which increased so rapidly that in a few hours there was eight feet of water in her hold. In this situation she fell in with the schooner Martha, captain Dennison, from N. York, bound to Baltimore, who took off the crew and passengers, but was unable to save any part of the cargo. The general had pro-

perty on board to a considerable amount, which by this misfortune has been totally lost, not having been insured. He speaks in the highest terms of the kind and humane conduct of Captain Dennison, who, it is but justice to state, refused to receive any remuneration for the services rendered by him.

NEWPORT, Feb. 2.

The Weather.—On Monday last, at noon, it commenced snowing here, and continued until evening.—On Tuesday, it blew a gale from westward, and the weather extreme cold—the thermometers on Wednesday morning, being at 3 degrees below zero.—During the gale, the brig Hazard of Portland, drifted from her anchors on the flats, but has since got off without damage; the schooner Gen. Hawes of Providence, bound to Charleston, dragged her anchors, and was compelled to cut away the forecastle, to prevent her getting on shore. The Revenue Cutter, and other vessels in the harbour, rode out the gale without any damage.

PORLTAND, Feb. 3.

State Prison.—By the statement of the Warden of the State Prison, it appears that the number of convicts on the 7th January, 1825, were 58—Discharged since on the expiration of their sentence, 38—Pardoned, 3—Escaped, 1—Received since, 56—Remaining in confinement, Jan. 2. 1826, 72.

The expenses of supporting the convicts for the past year have been \$9571.48; and the value of their labor has been \$9294.71; leaving a balance against the State for the support of the Institution, of \$276.77.—*Am. Patriot.*

BAPTIST STATE CONVENTION IN SOUTH CAROLINA.

By a law passed at the last session of the Legislature of this State, it is enacted, "that all persons who now are, or hereafter may become members of the State Convention of the Baptist Denomination of South Carolina, be, and the same are hereby declared a body corporate and politic, by the name and style of 'The State Convention of the Baptist Denomination of South Carolina'." The amount held by this corporate body is not to exceed two hundred thousand dollars. The objects and purposes of "The State Convention of the Baptist Denomination in South Carolina, are declared to be, to erect and establish an Academic and Theological Seminary for the education of youth generally, and of indigent pious young men particularly, who may be designed for the gospel ministry—and for all other purposes necessary for carrying the foregoing objects into effect."

The same law also enacts, that Antonio De La Torre, James C. W. McDonald, and all such persons as shall hereafter associate with them, be, and the same are hereby declared a body corporate and politic, by the name and style of "The Agricultural Wine and Silk Company of South Carolina." The amount of property is limited to one hundred thousand dollars.—*Southern Intelligencer.*

By Israel's Advocate for Jan. we perceive that the American Jewish Society have determined to relinquish the Farm at Harrison, at the end of one year from the time in which it was engaged; and have given notice to Col. Day, the superintendent, that on account of this new arrangement, his services will be no longer required.—*Boston Recorder and Telegraph.*

The State of North Carolina has adopted the only child (a daughter) of the gallant Captain Blakely; and has appropriated \$600 annually for her support and education. The young lady is now a resident in Massachusetts. It has also appropriated \$250 per annum for the education of a son of Col. Forsyth, who fell on the Canada border during the late war.

Achilles Murat, son to the sister of Napoleon, and the late king of Naples, now resides within a few miles of the new capitol of the Floridas, Tallahassee. He is spoken of as a man of intelligence, enterprise and industry, accommodating himself to the manners and habits of the people. He passed by the title of Colonel, has become popular in his neighbourhood, and intends becoming a citizen of our country.—*Boston Gazette.*

"A Guilty conscience who can bear?"—We understand that a gentleman of this town lately received, through the post office, a letter informing him that the writer had sometime previously wronged him out of a few dollars, and requesting him to receive that amount back, five specie dollars which the writer had enclosed.—This is the third instance of the kind which has been published within the present month.—*Salem Obs.*

A counterfeiter has been taken up in New Haven, with \$1881 about him, and sent to Newgate.

An unfortunate accident took place last week near Georgetown Cross Roads, (D. C.) in this country. A boy in the act of shooting a rabbit, accidentally shot four boys who were seated on the ground at some distance from, and unperceived by him. Among the number were two black boys, one of whom died soon after, having received thirty shot in his person.—One of the white boys is also very much injured.—*Charleston Telegraph.*

FUTURE INFLUENCE OF THE UNITED STATES.

James Douglass, Esq. of Scotland, who has acquired so much celebrity by his little work entitled "Hints on Missions," has recently published an essay on "The advancement of Society in knowledge and religion." In the course of which he introduces the following animating observations in relation to the future influence of this country on the moral character of the world.—*N. Y. Observer.*

In the United States of America, we see a people fairly competing with the British, in their solicitude for human welfare, and the prosperity of religion. They are descended from ancestors who, like the father of the faithful, for the sake of the truth went to a land which they knew not; and like the children of Abraham, as they have the truth in their keeping, we may trust that they will carry it wide, even to the ends of the earth.

They have no need of a dispersion to spread them abroad among the nations, for even now in the infancy of their origin, their vessels touch upon every coast, their inhabitants sojourning in every country and even without their intentional efforts, religion grows with their growth, and strengthens with their strength; they carry their altars with them into the

wilderness, and through them, civilization and Christianity will flow on with an ever-enlarging stream, till they reach the shores of the Pacific. Even then, the ocean will not terminate their progress, but rather open out a passage to the shores of eastern Asia, till both the old and new world are united, and flourish beneath the same arts and the same religion.

If this prediction is ever fulfilled it will be in consequence of the vigorous and uninterrupted efforts of Education and Domestic Missionary Societies. Without the aid of these institutions our countrymen will not carry their altars into the wilderness; as they ascend the Missouri they will leave civilization and Christianity behind them, and before they reach the shores of the Pacific they will have degenerated into savages and heathen.

MOUNT HOLLY, N. J. Jan. 25.

Miss Cunningham's Murderer again.—A man was taken on Monday last, by two gentlemen of this town, in the neighbourhood of Bass River, and confined in our Jail the same evening. Strong suspicions are entertained that he is the murderer of Miss Cunningham.

The body of Mr. John Nichols, a respectable middle aged man, son of Mr. David Nichols, of Newark, was found on Monday evening last in Bound Creek, between that place and Elizabethtown. He left his home on the evening of the 1st of December, it is supposed in a fit of insanity, as his mind has appeared to be disordered for some time past. His remains were interred on Tuesday afternoon.

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REASSEMBLAGE OF THE JEWS.

The following letter has been addressed to the Editor of the *Paris Journal des Debats*, by the Grand Rabbi, De Cologna, relative to the proclamation of the new self-constituted Judge and Regenerator of Israel, Mr. Noah, of New-York, calling upon his Jewish brethren, throughout the world, to assemble under his standard at the intended city of refuge, Ararat, in Grand Island, and imposing upon such as do not choose, or are not able to obey his call, a certain annual tribute per head for leave of absence:

To the Editor.

SIR.—The wisdom and love of truth which distinguished your Journal, and the well merited reputation it enjoys in France and in foreign countries, induced me to hope that your politeness will grant me a place in your next number for some observations which I address to the public on the interests of reason and truth.

The French and English papers have lately announced the singular project of a Mr. Noah, who calls himself the founder of the city of Ararat, in the United States of North America. Certainly if Mr. Noah was, as he is supposed to be, the proprietor or occupier of a great extent of uncultivated land, and confined himself to the engagement of men without fortunes to run the risk of colonizing with him, promising them at the same time mountains of gold, nobody would think of disputing his right to follow the fashion of sending forth projects: but Mr. Noah aspires to play a much more elevated character. He dreams of a heavenly mission; he styles himself a Judge over Israel; he gives orders to all the Israelites in the world; he levies a tax upon all Hebrew heads. In his exultation he even goes so far as to make the central Jewish Consistory of France his Charge d'Affaires, and he honours the President of this body with the noble rank of "Commissioner of Emigration." The whole is excellent; but two trifles are wanting; 1st, the well authenticated proof of the mission and authority of Mr. Noah. 2dly, the prophetic text which points out a marsh in North America as the spot for re-assembling, the scattered remains of Israel.

POETRY.

FOR THE CHRISTIAN SECRETARY.

The following lines were suggested by a sermon from Rom. viii. 22, and 23, By Mr. A. delivered Aug. 25.

When recent from her Maker's hand,
The earth's fresh landscapes smil'd,
How bright and fair the scene appear'd,
How lonely, sweet and wild.

Around in rich profusion then,
Spontaneous beauties shone;
And not a poisonous weed was found,
Nor thorn nor thistle known.

Each tree that grew, and plant, and fruit,
Was fair, and good for food;
And the pure Spirit looking down,
Pronounced all things good.

No poet can describe the scene,
Nor spot on earth compare;
Nor can imagination paint,
A world so wondrous fair.

Alas the change that sin has wrought,
'Tis now a scene of pain;
All nature mourns her sad decay,
And death and sorrow reign.

No stream of pleasure pure is found,
Nor joys unfading grow;
And man, a cheerless wanderer, treads
A path of pain and woe.

Hark! from on high, hear mercy's voice,
In heavenly accents say—
Behold the spotless Lamb of God,
That taketh sin away.

He that trusts humbly in his name,
Shall find his guilt forgiven;
True comfort here, and peace enjoy,
And share the bliss of heaven. LAURA.

From the London Evangelical Magazine.
ON KNOWING EACH OTHER IN A
FUTURE STATE.

Will the people of God, when introduced into the abodes of bliss, and joining that "innumerable company," part of which consists of "the spirits of just men made perfect," know each other? will they recognise the friends and acquaintances they had on earth that may be there; those "with whom they took sweet counsel and walked to the house of God together?" will they know them when they meet them in the mansions of glory, and will their friendships be renewed and perpetuated?

These are questions which will, more or less, force themselves upon every thinking, social being, who has tasted the sweets of society in this world, who believes in a world to come, and expects to exist in a future state. The subject comes home very often, in a particular and forcible manner, to those who have recently been deprived by death of some beloved and endearing relative, or who are themselves fast and sensibly approaching the confines of an eternal world. Feeling all the tender ties of sincere friendship formed on earth dissolving, on paring with those who were dear to them as their own souls, they naturally look forward with prying curiosity, anxious to know whether they shall again meet in another, and in a better world; and meeting, whether they shall recognise each other, and renew their friendships.

It is not a matter of idle, but of laudable curiosity, and not only curiosity, but of deep and important interest. It is a subject on which all our feelings, our wishes, and our hopes, range themselves on the side of the affirmative. We trust that it is true, and dwell upon it with delight; we cannot admit a negative without uneasy and painful sensations. At the same time, while all would rejoice that it were true, there are many who have their doubts and fears on the subject, and others who deny it altogether; and even many who believe it, and will say they never even doubted it, can give no satisfactory reason for "the faith and hope that is in them" regarding it.

A satisfactory and incontrovertible proof of the affirmation, if it could be brought forward, would no doubt be acceptable to all; whether the following arguments may establish the point, let those who read them judge.

The Scriptures plainly reveal a future state, a kingdom prepared for the people of God; into which they shall be conducted to enjoy life eternal; and in order to prove that the redeemed from among men will possess the knowledge in question, it is only necessary to shew, that each individual will possess a clear conscious identity, as it regards himself—will know what he is there, and what he was while here on earth; and that they enjoy social intercourse one with another:—a knowledge and happy recognition of one another will necessarily follow, as a matter of course.

Conscious identity is not only clearly revealed as a Scriptural truth, but, when properly considered, is essentially necessary to our very existence as the same creatures in a future state. If all recollection of what we were, and what we did in this world, were to be obliterated from our minds, the termination of the present life would be complete annihilation. Suppose, that for every individual that dies in this world, a conscious being starts into existence in another, but has not the smallest recollection or knowledge of a prior state of existence, it would be a new creation complete. Suppose still

farther, that for every godly and ungodly creature that quitted this life, an equal number were sent to heaven and hell, the distinction and manifestation of justice and mercy would be confounded and lost. The one would be punished for they could not tell what, and the other would enjoy happiness they could not tell why.

The supposition is also at variance with all the ends and objects of a judgment day, which is described in the Scriptures as a "revelation of the righteous judgment of God," "who will render to every man according to his deeds," "every idle word that men shall speak they shall give account thereof in the day of judgment," "every one of us shall give account of himself to God." These, and many other passages which relate to that great day, imply, in the clearest manner, a distinct conscious identity that every individual will possess.

The decision will be made, and sentence pronounced, according to their works while on earth; individuals will appeal and refer to these works; numbers will say, "Lord, have we not prophesied in thy name, and in thy name done many wonderful works?" Thus we see reference will be made to the transactions of this life, both by the Judge and those that are judged; but without conscious identity on the part of the latter, such a reference would be quite unnecessary for the one, and absolutely impossible for the other.

What mention is made of the dead, previous to the resurrection and the judgment, clearly implies it also. The rich man in the parable, after he died, and went to his place, was quite conscious, what he was, where he was, where he came from, and what he had left behind.

The employment of the redeemed, and the services they will be engaged in, is another proof of conscious identity. "They sing the song of Moses and the Lamb," and say, "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests," &c. In short, it mankind are to exist at all in a future state, conscious identity is inseparably connected with that existence, and social intercourse among the blessed in heaven is equally clear and equally necessary; we cannot conceive of a state of happiness without it, and every description that we have of that state in the word of God clearly implies it.

The people of God, when they bid adieu to this world, are carried by the angels into Abraham's bosom. They "sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven." Intelligent beings sitting down together, necessarily implies social intercourse, and social exercise of some kind or other; and of this exercise we have abundant proofs in the accounts that we have of the saints in glory.

The multitudes which the apostle John saw around the throne, were united in adoring their God and their Saviour; with one heart, and one voice, singing the praises of redeeming love.

Conscious identity being necessary to our existence as the same beings in a future state, and social intercourse being necessary to our happiness there, and both of which being evident from Scripture and from reason, a knowledge of one another is inseparably connected; it necessarily follows as a matter of course, that they must soon find out, and recognise, any individual that may be there, whom they knew while on earth, from the account which each individual will be able to give of himself. But we have no reason to suppose that this will be the only way by which they will become acquainted with each other; on the contrary, there is every reason to believe that they will recognise each other at once wherever they meet.

What the powers and capacities of disembodied spirits are, we can form no conception of: one thing we may rely upon as certain, that none of their faculties will be diminished; on the contrary, we have every reason to believe that they will be greatly enlarged and improved. "The spirits of just men" are said to be "made perfect." "To die is gain." Respecting knowledge we are assured that it will be made more extensive; of course the power and facilities of acquiring it will be greatly increased also. "For now we see through a glass darkly, but then face to face;" "now I know in part, but then shall I know, even as I also am known."

The rich man, although he saw Lazarus and Abraham afar off, knew them at once. The apostles, on the Mount of Transfiguration, knew Moses and Elias, even while they themselves were in the body; much more so, and more readily, will they recognise kindred spirits in the world above. H.

Admonitions of a Christian Minister, conveyed by Letter, at different times, to his Children.

I hope you will ever labour to obtain a deep sense of your depravity, guilt, helplessness, and misery, and, at the same time, keep your eye fixed upon that glorious hope which is set before you in the

gospel of Jesus Christ. Labour and pray to imbibe his spirit and temper, and to pursue ardently his bright example. This will contribute much to your own peace of mind, to the honour of Jesus, to your respectability in the world, and to the real and constant comfort of your dear friends.

Read a part of God's word every morning and evening; it will be conducive to your comfort by night and by day. Prayer is also necessary at the same seasons. When you pray, set yourself as in the presence of God, mean what you say, approach Jehovah through Jesus Christ, and desire the assistance of the Holy Spirit, and depend upon it your prayers will be heard.

Whilst you are happy in temporals, I hope you do not forget in what real happiness consists; nothing in this state can confer it upon us. Genuine happiness consists in our being made wise unto salvation through faith in the Lord Jesus Christ; with this portion you will be wise, and rich, and happy indeed; destitute of it, you would, in the midst of the greatest affluence and grandeur, be wretched and miserable, poor, and blind, and naked.

Your spiritual privileges are great; I pray the Divine Spirit to incline you to improve under them, and to be grateful for them. You, though young, may soon be called to give an account of your stewardship—may Jehovah teach you to number your days, that you may apply your hearts to wisdom. Be sure not to neglect secret prayer, and ever consider the sacred Scriptures your best books, and beseech the Holy Spirit to unfold their meaning to you, and to impress their divine and saving contents upon your heart. The young cleanse their way by taking heed to God's word.

Remember this, that whatever idea you may form of this state, you will, at the close of life, be obliged to say, with Solomon. "Vanity of vanities, all is vanity!"

Love one another, do all things without murmuring and disputing, always be at peace amongst yourselves, live near to the Lord, and then when you are called to appear before him, you will not be afraid, but will love his appearance, and will be accepted by him.

Do not neglect your morning and evening devotional exercises. Be much at your Bible; let that blessed book be a light to your feet, and a lamp to your path. Remember you are now in the vigour of youth, and are surrounded with temptations of every kind adapted to the carnal mind; you have great need to mount a double guard, constantly watch and pray, that you enter not into temptation. I advise you, as a parent and a minister, to read frequently the 1st, 2nd, 3d, 4th, and 5th chapters of Proverbs; these, properly considered, will guard you against many snares and foolish and hurtful lusts into which young men are prone to fall.

You must be assured, that if you seek first the kingdom of God and his righteousness, all other things will be added unto you; pray for humility, prudence, diligence, and piety, and be as desirous to grow in the favour of God as in the favour of men; remember what Dr. Watts says,

"Were I possessor of the earth,
And called the stars my own.
Without thy graces and thyself,
I were a wretch undone."

I hope you remember the Sabbath day and reverence it; read the Bible frequently, and recollect there is a throne of grace for every poor sinner to approach, and forgiveness with God through Jesus Christ, and that this remission is full, free, and everlasting.

Avoid the vicious. I hope you can adopt the language of the patriarch: "My soul, come not thou unto their place; mine honour, be not thou united unto them; their lives are madness, and their end perdition." Nothing can make human beings miserable but vice; nothing can make them happy but holiness. The wise shall inherit glory, but shame shall be the promotion of irreligious and incorrigible fools. Now, my son, take the advice of 1 Chron. xxviii. 9, and then you will do well for both worlds; but if you pursue an opposite conduct, you will never make any great figure in this world, and you will forfeit your crown in the coming state.

Never neglect the means of grace; attention to these is as necessary to our growth in knowledge, faith, comfort, and holiness, as it is for the farmer to manure, plough, and sow his land, in order to raise a crop.

I should be thankful to see you once more in the flesh, if it be the Lord's will; if not, my dear son, live near to the Lord, and then we shall meet in another and a better world.

May you escape those snares that Satan, the world, and the flesh, are constantly laying for your soul. I am continually praying for you, and I have strong hopes that my prayers will for this be answered, if you connect your own with them.

Diligence, faith, prayer, and patience, will perform great things: when you pray, take the promise of God and the sacrifice of Christ with you to the throne

of grace, and you are sure to meet with an answer.

ORPHANUS.

A Memoir of Keopuolani, late Queen of the Sandwich Islands. Embellished with a Frontispiece, representing the Procession at her Funeral. Price 1s. Westley and Nisbet.

This narrative, which has been published by the American Board of Missions, as well as by the London Missionary Society, is distinguished by all the marks ordinarily attached to an authentic document. To the friends of Missions it will be highly acceptable, as it affords a delightful example of the effects of the Gospel upon a heathen Queen. Some of the sayings of this distinguished female were truly extraordinary, and, together with her uniformly consistent deportment, evinced that she was a true disciple of the cross. She encouraged the establishment of the American Mission to Maui in 1820, and devoted herself to Christian instruction in 1822. From that time to the period of her death she seemed to advance rapidly in religious knowledge and devout feeling. At an early stage in her converted history, she said to Taua, a native teacher, "Your word I know is true; it is a good word; and now I have found—I have obtained a Saviour, and a good King, Jesus Christ." Her piety was truly operative. In her heathen state she had lived with two husbands; but no sooner was she convinced of the sinfulness of this practice than she sent for one of them, and addressed him in the following terms:—"I have renounced our old religion, the religion of wooden gods. I have embraced a new religion, the religion of Jesus Christ. He is my King and Saviour, and him I desire to obey. Hereafter I must have one husband only; I wish you to live with me no longer. In future you must neither eat with my people, nor lodge in my house." She manifested great concern for the salvation of her son, the king. To one of the missionaries she said, "Pray for him; I know he is a good man, and I desire that he should be a good king and love Jesus Christ." When impeded by some of the chiefs to send the missionaries away, she replied, "Why do you call my foreign teachers bad? they are good men, and I love them. Their religion is good. Our religion is good for nothing. Their ways are all good, and ours are bad. I will never leave my teachers. I will follow their instructions, and you had better go with me, for I will never again take my dark heart." A few days before her death, she called her husband, and said to him, "See that you take good care of Nahienaena, (her daughter.) See that she is instructed in reading and writing, that she may learn to love God and Jesus Christ. Do not be weary in your attention to her, for it is a good thing for her to learn the good way. Take care of my people when I am dead. Be a friend to them, and watch over their interest with compassionate regard. After I am dead do not cast away the word of God, or the Sabbath day. Neglect not prayer, neither cease to love Jehovah, that he may love you, and that we two may meet in heaven. I think a great deal of my sins, and of the love of Jesus Christ. He is very kind to me. I hope he will take me to his right hand."

All the friends and all the enemies of the mission should see this brief but important memoir.

A HINDOO CONVERT.

A recent arrival from Madras brought accounts of a man who had been baptized a short time before, by a Church Missionary Society. When this determination to be baptized became known to his relations, several who lived with him forsook him, others threatened him, and the wife of his bosom refused to return to his house. After some struggle between natural affection and a consciousness of duty, and having received much appropriate advice from his teacher, he went to him "quite composed, and with joy in his countenance," saying, "The Lord has given me grace. I cannot transgress against those words which you mentioned, I must love Christ, more than my wife and friends. I will command all things to God, and trust Him. He will take care of me. I sincerely wish, in the name of the Lord, to be baptized to-morrow." He was baptized accordingly, in the presence of many heathen, besides the usual native congregation. "The same evening," the Missionary writes, "Cornelius, (the name he had received at his baptism) was summoned before the Headman of his caste. This man had formerly been very kind to him. When he went with the catechist, he was asked why he had acted so foolishly as to embrace the Christian religion; he replied, 'I have not acted foolishly; for I believe that I cannot be saved from eternal damnation without the Redeemer, Jesus Christ. He (the Headman) answered, 'That is your misled mind which makes you think thus. By what can you know that it is the word of the True God? His reply was, 'Permit me to say, honey is sweet, but its sweetness is known by him only who has tasted it: knowing no taste, nor what sweetness is, a man cannot conceive, by any description, the sweetest

of honey. Read but our True Vedas; and, if you seek earnestly the salvation of your soul, you will then know that it is the word of the True God."

(Hough's Reply.

THE ATONEMENT.

Extract from an interesting conversation between Dr. Samuel Johnson, and Mr. Bessell, on the atonement:

"I talked to him of original sin, in consequence of the fall of man, and of the atonement made by our Saviour. After some conversation which he desired me to remember, he, at my request, dictated to me as follows.

"With respect to original sin, the inquiry is not necessary: for whatever is the cause of human corruption, men are evidently and confessably so corrupt, that all the laws of Heaven and Earth, are insufficient to restrain them from crimes. Whatever difficulty there may be in the conception of vicarious punishments, it is an opinion which has had possession of mankind in all ages. There is no nation that has not used the practice of sacrifices. Whoever, therefore, denies the propriety of vicarious punishments, holds an opinion which the sentiments and practice of mankind have contradicted from the beginning of the world. The great sacrifice for the sins of mankind was offered at the death of the Messiah, who is called in Scripture "The Lamb of God, that taketh away the sins of the world." To judge of the reasonableness of the scheme of redemption, it must be considered as necessary to the government of the universe, that God should make known his perpetual irreconcileable detestation of moral evil. He might indeed punish, and punish only the offenders; but as the end of punishment is not revenge of crimes, but propagation of virtue, it was more becoming the divine clemency to find another manner of proceeding, less destructive to man, and at least equally powerful to promote goodness. The end of punishment is to reclaim and warn. That punishment will both reclaim and warn, which shews evidently such abhorrence of sin in God as may deter us from it, or strike us with vengeance when we have committed it. This is effected by vicarious punishment. Nothing could more testify the opposition between the nature of God and moral evil, or more amply display his justice to men and angels, to all orders and successions of beings, than that it was necessary for the highest and purest nature, even for divinity itself, to pacify the demands of vengeance by a painful death, of which the natural effect will be, that when justice is appeased, there is a proper place for the exercise of mercy.—The peculiar doctrine of Christianity is, that of an universal sacrifice and perpetual propitiation.—Other prophets only proclaimed the will and the threatenings of God; Christ satisfied his justice."—Boswell's Life of Johnson.

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Wethersfield, Jan. 16th, 1826.

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Hartford, July 7